HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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JOHN R. FRENCH, PRINTER.

Herald of Freedom.

ELLINGTON, Conn., Feb. 1, 1842.

Friend Rogers: I propose in this article, to direct my remarks to the main question. You say that the main point to be pushed is this,—"The people are pro-slavery under the manage of the clergy and under the religion they preach and carry on." Not so. The people are pro-slavery through the influence of ignorance, passion, prejudice and interest.(1) Pro-slavery is the plant of a degenerate heart. It sends forth its noxious fumes, without being fanned into existence by the breath of the clergy. Let light and truth shine forth on the sin of slavery, on the duty, safety and benefits of emancipation, and they will speedily dispel the dense clouds of ignorance, which have so long brooded over the people.(2) Show the absurdity of crushing God's image, because it happens to be robed in a clod of mortality, whose color is a little darker than ours.(3) Strip off the veil from those who barter in the price of blood, and let the lightning flash of truth and justice drive them from their works of darkness.(4) Your proposition that the people are pro-slavery is correct, but your inference that the clergy are entirely responsible for this, seems far-fetched and inconclusive.(5) I admit that the majority of the people are unreconciled to God, that they are in the gall of bitterness and in the bonds of iniquity, "under the manage of the clergy and under the religion they carry on."(6) For an evil to exist 'under the clergy' is one thing. For this evil to be nurtured and sustained by the clergy is *another* and *very different thing*.(7) To blend these, produces much confusion and error.(8) Just apply your method of reasoning to a sinful community, and you will readily perceive your mistake. The people are sinners—unreconciled to God under the manage of the clergy. The clergy are responsible and accountable for all the wicked acts which sinners commit, and all the good ones which they omit. Ergo the clergy ought instantly to be annihilated. It very much resembles the following syllogism. Moses was the meekest man. Solomon was the wisest. Ergo, David slew Goliath.(9) Can it be the best, the shortest, yea the only way to bring sinners to Christ, and save them from the wrath to come, to annihilate the clergy, because they are not so faithful as they should be? Why a person must be stark mad, and a fit candidate for the lunatic asylum to leap at such a glaring conclusion.(10) I will notice a few sources of pro-slavery influence, which you cannot in justice charge upon the clergy.(11) The commercial intercourse between the North and the South has produced a vast amount of pro-slavery influence. You might as well attempt to unfurl the standard of liberty in the heart of the South, as in some of our northern seaboard towns, where many of the wealthy inhabitants (not of the clergy) are engaged in southern trade.(12) I have known several clergymen ejected from certain places, because they would preach anti-slavery.(13) and yet that people are pro-slavery still. Many will be pro-slavery, with or without the clergy. Charge not this item of pro-slavery to the clergy.(14) The matrimonial connection between the South and the North, is a prolific source of pro-slavery. I admit that the clergy come in for a share under this head.(15) Yet they are merely a fraction, when compared with the numerous other classes of society.(16) This influence extends into all the ramifications of society. This cause furnishes many eloquent tongues in the various circles of society to apologize for the system of slavery. Faithful sentinels are stationed around almost every hearth-stone of the North, watching for opportunity to defend the gallant South.(17) Lay not this sin to the charge of the clergy.—The political connection of the North with the South, cherishes and strengthens the pro-slavery spirit. Politicians and political newspapers have craven-like succumbed to the arrogant demands of southern despots, and have united their forces and voices, in the creation of pro-slavery influence. Any person who has worn the galling yoke of *party*, may form some faint conception of the amount of pro-slavery influence exerted by the two leading parties, both completely prostituted to the support and defence of slavery, and each endeavoring to surpass the other, in holy allegiance to its rapacious demands (18) Please make another deduction from your charge against the clergy.—Do not charge the clergy with other men's sins, and thus attempt to make them odious in the eyes of community, and then try to shield yourself under the covert of abolitionism (19) Call not down strange fire from heaven upon them, though they differ from you in the modus operandi. Do not in your zeal to advance a truly good cause, imitate the petty despots of a southern plantation, and attempt to whip into your traces every clergyman of the land.(20) You seem to forget, that there are other benevolent enterprises in successful operation which demand the prayers, sympathies, and efforts of the church and ministry.(21) Stop then your pro-slavery cant, touching those who feel impelled to labor more specifically in some other benevolent enterprise, than the one in which you happen to be engaged. You make yourself supremely ridiculous, in stepping between God and man, and attempting to point out to every heaven-commissioned apostle of Jesus Christ, what his message is, to whom he must deliver it, and the manner of delivery, and then hold the threat of instant annihilation over their heads as the penality of disobedience. The fact is with all your detestation of the clerical office and tyranny you appear infinitely more fond of *preaching* and *commanding*, than of *practising* and *obeying*.(22) You condemn the clergy because they do not constantly preach anti-slavery.(23) Were this the only sin of the nation, then this might be the burden of their song, but since such is not the fact,(24) then let the clergy in accordance with the revealed will of God, give each one a portion in due season.(25) The clergy should give the same prominence to every doctrine and precept of the Bible, that Christ and His apostles gave.(26) And I venture to assert, that any one whose mind is not completely festered with prejudice and malice, can discern numerous points of resemblance between the preaching of evangelical ministers at the present day and those of apostolic times.(27) One of the prominent characteristics of the apostolic preaching, was intense anxiety for the conversion of sinners.(28) As ambassadors of Christ their message was "be ye reconciled to God." Who can doubt, in this day of revivals, unless his heart is a prey to unbelief and infatuation, that the church and ministry bear this badge of discipleship. Why the church is literally in agony for the conversion of a sin-scathed world.(29) Not to enumerate the numerous monuments of the christianity of the church and clergy; let me refer you to one item, as overwhelming proof of the purity of the church and ministry.(30) I refer to the *American Bible Society.*—The church and ministry are the founders and supporters of this glorious institution. It was born in the church, and has been nursed most sacredly upon its bosom by the ministry.(31) Millions of that soul-refreshing volume of inspiration have been borne, by the breezes of heaven and the waves of the ocean to the four quarters of the globe.(32) The church has thus rescued many deathless spirits from the flames of perdition, and has lighted up the path way of glory with the rays of the sun of righteousness. The Bible Society, which has been productive of such glorious results, is one of the fruits of the church and ministry. You must admit that a corrupt and bitter fountain can send forth pure and sweet water, or else that the church and clergy are not corrupt; and you must acknowledge that you made a false shot, when you asserted that they were of the Devil.(33) If the clergy are of the Devil, as you recklessly asserted, why are they so deeply interested in sending the Bible to the benighted parts of the earth?(34) Evade not this point by saying that the missionaries are pro-slavery, but thank God that the Bible is not,(35) and that the word of God is winging its flight to heathen lands. Instead of sounding a note of triumph, please explain how a pure stream of benevolence can flow from the great fountain of evil. Be exceeding cautious, friend Rogers, how you deal out your anathemas against that class which have been and are now a source of so much happiness to a sinful world. Do not attempt to extinguish that beacon light which has safely piloted so many tempest-tossed souls into the haven of eternal rest. Why it is infinitely more ferocious, that it would be during a violent storm, as the passengers of a ship tossed on the tumbling billows of the ocean, with their eyes intensly fixed on the glimmering taper of a neighboring light-house, to guide them into port; for some self-constituted reformer to dash out that light because it burned so very dimly.(36) The disastrous consequences that would follow the overthrow of the church and ministry beggars all description.[37] and far outstrip the loftiest flight of imagination.[38] Why it would be a scene, over which devils would delight to revel, and all Pandemonium would celebrate their overthrow.[36]

Yours, &c.,
R. S. RUST.

NOTES BY THE EDITOR.

(1) And the Religion of the Clergy does not cure them of it, or have any tendency to cure them. That Religion allows of slavery and pro-slavery, and fellowships both as christian. It allows men to hold slaves and be ministers of the Gospel at the same time, and members of Christ's body.—And other professing members, who will not acquiesce in that allowance, and recognize those bloody enslavers as Ministers of Christ, it excommunicates. It fosters Slavery in its bosom, and casts Anti-Slavery out, as "heathen and publican." This is what it does, and thus beyond every other influence promotes pro-slavery in the people. That they are "ignorant" is not true—that is, ignorant of the atrocity of slavery. Every human creature knows that Slavery is of the Devil, if they don't know another thing under the sun. A dog has almost knowledge enough to know that. As for "passion, prejudice and interest," there is enough of these prevalent, and none the less of them—but infinitely the more, for the multiplicity of clergy that every where cumber the ground.

(2) Why don't the clergy shed forth this "light and truth?" They have got it all. They are the spiritual guides and moral lights of the world. They are educated, ordained, called, &c., &c., and the country swarms with 15,000 of them. They are as thick as stars in the milky way. Pro-slavery possesses the land nevertheless, for lack, as friend Rust says, of "light and truth!" "Let light and truth shine forth," says he, on the sin of slavery, &c., "and it will speedily dispel," &c.—So we say. But instead of "light and truth," these 15,000 ordained Will-o'-the-wisps have been shedding forth *darkness* and *falsehood*. Why, they do not give the moral illumination of so many lightning bugs—or glow worms!—Indeed they don't come up to the dismal gleam of the decayed tree trunk,—the rotten wood,—*punk*, as they call it. "The light that is in them is darkness, and how great is that darkness."

(3) Sure enough—"show" it—but the Clergy don't show it. The Watchmen on the walls of Zion don't show any such thing. They have other business on hand.—They have other fish to fry. That they don't show this is an instance of their pro-slavery character.

(4) Very good again—but they don't do it. They cover over, instead of "stripping off."—The Clergy spread the mantle of christianity over slaveholding. They say, many of them, (and these are fellowshipped by the rest) that slaveholding was a bible institution,—and that the gospel recognized it, and most of them think that Paul, in the affair of Onesimus, acted the part of a modern blound-hound hunting after runaway slaves. They contend that *slaveholders may* be christians,—and are,—though some say they are in *an error*, on this single question,—and want *light!* It is the light of moral honesty that they want. If they had that, they would 'strip off,' as friend Rust says—instead of covering over, as they now do.

[5] Friend Rust's use of the word 'entirely' here is noticeable. He wrote the sentence at first without it. But to deny that the clergy were responsible at all, was a little too gross for him. So he qualifies it by an interlineation of '*entirely*.' He admits that the people are pro slavery, but says that our 'inference that the Clergy are *entirely* responsible for it—seems far-fetched and inconclusive.' This goes hard on to admitting that they are responsible to a pretty high degree. It is a denial of their being *alone* responsible.—Does not that admit a responsibility by no means slight? Besides it denies what we never charged. We never said that the Clergy were the *sole* cause of the pro-slavery of the people. We said their preaching tended to make the people so. That their ecclesiastical influence was that way,—and does not friend Rust all but admit it, to say the least. But we wont spend words with him. This is a clerical *defense* of the Clergy, and they are welcome to it. The more they have of it, the less they will have cause to thank those who furnish it.

[6] Don't deny it again, now! You have endorsed our charge to the very letter! But you will pretty soon take it all back again.

[7] 'Under the *manage* of the Clergy,' friend Rust, not merely 'under the Clergy.' Stick to your text, though you are a clergyman.

[8] It is mighty confident to charge your own 'confusion' upon us.

[9] This is too learned for our scope. We are not at home in the 'syllogisms,' or any other department of Reverend *larnin*.

[10] We will not handy words with the learned President of the Ellington Institute, as to what qualifies folks for admission into the mad house, or into his seminary.—We doubt however, whether intellects that would turn out this letter would be admitted into any of the regular lunatic asylums as a curable case. We don't believe one lunatic in a hundred would write so *eccentrically* on a plain moral question. A maniac's story hangs together better than this. It may be all profound learning, though, not understood. It looks to us like maniasm.

[11] There are '*a few*,' which we never thought of charging on them!

[12] And are the richest and readiest supporters of the clergy.

[13] They would all be ejected, if they preached Anti-Slavery. That so few have been ejected—shows how few have been honest to their profession. They have done *their clerical* duty well enough—for it was to cater to the sectarian prejudice of their church corporations, and humor the vices of the parish who helped the church support them. They have no *christian* duties to do.—They are the hirelings of sect.

[14] No. We will not charge the commercial pro slavery influence on the clergy—though the clergy are dumb dogs at rebuking this Commercial Influence.—It sleeps and snores on its cushioned seats, under their false-prophet preaching. Friend Rust is welcome to their acquittal on the score of commercial influence, if he thinks, after all that they are not guilty. We never thought of charging them particularly with that,—but under faithful, gospel preaching such influence would probably not exist.

[15] And the whole "Brotherhood" *fellowship* them in it.

[16] They are a mere fraction in point of numbers.—If they were as numerous as other classes, as many of them would marry plantations. We doubt whether more of them do not now, in proportion to their numbers, than of any other of the ungodly classes of society, who make no religious pretensions. And yet they profess to be ambassadors of Christ—and their defender claims them to be such.

[17] And it all goes unrebuked of the clergy, with the other pro-slavery influences of the land. They countenance it all as christian.—And if any young, enterprising church member goes South and marries a gang of human cattle—there is scarcely a pastor in all the northern corporations, but what would, as a "dear brother in the Lord," recommend him—(backed up by all his corporation) to the watch and fellowship of the slaveholding "wolf in sheep's clothing," who plays the shepherd over the fold of slave-drivers, among whom he sells his soul and body at the South. But friend Rust may acquit his brotherhood, of not marrying slavery beyond their fair proportion, according to their numbers. They are welcome to that as an anti-slavery defense. No more clergy go South and marry Ladies of the cow-skin and the thumb-screw—*according to their numbers*—than other unprincipled and miscreant adventurers and speculators, who migrate there. This shows they are not pro-slavery. We doubt the fact—but will admit it for the sake of the argument.

[18] And both these parties are made up of the churches and people of the clergy—waiting on their stated ministrations—supporting them—following them—countenanced by them in going to any partisan extent they dare. And when they go to town meeting to elect slavery and pro-slavery officers of trust and power in the land, the clergy all go, and with disfigured faces, open the scene of party gambling with *prayer!* And when they get to Congress, for instance, where drunkenness—profligacy and assassination are but every-day affairs, the Reverend Methodistical Maffit—perhaps a patron of the Ellington Seminary—figures as chaplain, and lets off his mythological grand iloquence and bombast in the shape of *prayer!* at the opening of the bull batings every morning. How far the clergy, who are the professed moral teachers of the politicians, are implicated in the moral character of their pupils—whom they profess to guide,—we leave the reader to judge We never charged the clergy particularly, with political pro-slavery—and friend Rust is attacking a man of straw of his own erection. Yet come to think of it—it will puzzle their advocate to clear them from the responsibility of the pro slavery politics of the country, any more than of its religion. The politics always follows the religion, with the constancy of a shadow,—and the clergy lead both. They are paid for teaching the people—politicians and all.

[19] We are constrained to call this *Methodistical impudence.*

[20] This wincing shows that our "whip" has taken effect even in the classic bowers of Ellington. How like old fashioned pro-slavery, new-organization will rant and rave when it loses its self-possession! How it will prate too of *different measures*, and if it is at all learned, talk of "*modus operandi*," as though all the difference between abolitionists and a pro slavery clergy, was as to the *best method!* A mere diffence of measures! For shame, friend Rust—to profess abolitionism, and be talking about the *anti-slavery* "*modus operandi*" of the infamous pro-slavery clergy. Lay aside your anti-slavery professions, and follow in the open and bare-faced foot steps of your Methodistical bell-weathers—your Doctor Bangses and your Doctor Fisks. Don't retail their stale, pro slavery gibberish, about 'difference of measures,' and 'zeal,' in your communications to the Herald of Freedom. If you imitate them in their vulgar insolence,—resemble them also in their *pro-slavery professions*. They did not pretend to be abolitionists. Be as honest as pro slavery. We cannot mince matters.

[21] Yes, we forget sectarian Methodism, for instance—with all its train of despotic machinery.—We forget the great 'Book Concern' and the great theological seminary, where poor Fisk laughed crushed humanity to scorn, in his life time, and where in his zeal to curry favor with the bloody South, for his Institution, he slandered, the gallant Thompson, and endeavored to instigate the murderous mob against him as a felon! We forget the Ellington Seminary also, where Richard Rust, under professions of abolitionism, writes Bediamitish defences of the pro slavery clergy, and taunts abolitionists with 'stark madness' and talks of 'lunatic asylums.' There are a thousand such departments of enterprise, such as 'the American Board of Commissioners for Foreign Missions,' and Professor Stuart's Andover Seminary, where slaveholding is impiously palmed on the Bible—'which demand the prayers and sympathies and efforts of the church and ministry.' They demand them all and have them all, and let them have them. Anti-Slavery wants none of them.—It asked for them once, and was heartlessly repulsed. It mistook them for christians, and therefore asked their prayers and sympathies. They are not christians, and have no heart for humanity. Anti-slavery has found it out, and appeals to them no longer, and their vassal defenders need not excuse their withholding of them from the anti-slavery enterprise.—They properly withhold them.—They are not asked for.—They would not be accepted.—They are not honest.—They would not prove healthful to us.—They would be a curse and not a blessing to our cause. The 'prayers and sympathies and efforts' of a pro-slavery church and clergy perish with them.—They are an abomination to God.

[22] We must pass this all over as coarse injustice, and *Methodistical impudence.*

[23] False. It is because they not only never preach it, but always preach pro-slavery, directly or indirectly; and because they keep the people away from hearing abolitionists preach the doctrines of common humanity, in behalf of the perishing slave, and the more miserable master. Friend Rust transcends truth here in his clerical frenzy.

(24) What other sin do they preach against, except such as have got to be so unpopular as to need no pulpit attacks? Do they preach against war—against litigation—against legal revenge, in which professors take part as eagerly as any others;—against intemperance even popular as the Temperance reform has become; against any reputable sin whatever?

[25] The portion they give the slave at the South is 'Servant, obey your master;' and to the people of the North, "Hold your peace about the domestic institutions of our southern brethren,—disturb not the church—divide not brethren—check not revivals—denounce not others, who have a different 'modus operandi' from you, viz: who think slavery a gospel institution, &c., &c." This is the portion which they administer, and which friend Rust countenances and defends.

(26) The clergy give no prominence to any doctrine and precept of the Bible. They give the whole prominence to the dogmas of their sects. The Baptists preach immersion—with only repentance enough to get men to feel in need of some form of water. Methodists preach Methodism—with a dash of repentance, and so of the others, for a preliminary. None of them preach practical, real, *living* submission to Christ, for none of them believe in it.

[27] But infinitely more numerous points of difference. The points of resemblance all vanish before the stern test of truth. The resemblances are all apparent—all outward—all profession. The differences are real and heaven wide.

[28] Our clergy are intensely anxious to proselyte to their respective sects, and no where more so than at the bloody South. The slave-driving, lacerating ecclesiasts of the South are as rampant for Revivals, as their apologizers and abettors here at the North, and as successful. This is the sober truth, and it is a horrid comment on the character of technical revival. It will prove in the hour of trial as a spider's web to its miserable devotees.

[29] No doubt of that. In their 'agony' they will sell off a whole coffle of sable disciples, to raise money to send the gospel to the heathen. And the agony will be endorsed, warranted and defended by the whole 'Brotherhood.'

[30] Is friend Rust joking? Is he serious, in speaking of the '*purity* of the American church and ministry?" Is not the hideous slave system rolling and weltering in their very core and centre, with all its snaky train of cruelty—horrible injustice—adultery and murder? Is not war, with its dragon ensigns, and its blood red tender mercies, the way in which they forgive their foreign enemies, and the gory hatchet the instrument wherewith they overcome evil with good in their domestic enemies? It can hardly be serious, to talk of the '*purity*' of such a church and ministry as this!

[31] They sell poor people at auction to buy the bibles, and then their learned Doctors interpret the bible as sanctioning the infernal traffic. Slave dealers are its managers and its patrons, and an abolitionist could no more hold office in it than be President of the United States! Sure

ly the Bible Society is proof of the christianity and *anti-slavery* of the American church and clergy!

[32] And the winds and waves love humanity as well as the managers of the American Bible Society. Those same winds and waves bore probably as many casks of New Rum, as boxes of Bibles. Friend Rust ought to have added, that this Society proffers the Bible at home to all 'the ACCESSIBLE POPULATION.' Wonder if it ever tried to make 3,000,000 of our southern population *accessible* to it! Away with the hypocritical monstrosity! It lacks the humanity of Algerines and Seminoles. They would not any of them join such a wicked association!

[33] *Quod erat demonstrandum.* The President will pardon our venture at Latin. It is about as good English though as Anno Domini—and as commonly known. But really this makes out the defense—to a demonstration.

[34] Sure enough—how *could* they be! Why Elder Davis, who was up here on a mission from Georgia a while ago, was no doubt a life member of this same Bible Society.—He can't therefore be pro-slavery! Yet the monster boasted in Marlborough Chapel that he owned 30 human cattle. Why, does not Reverend brother Rust know that open slave-masters are the managers of this Bible Society, and does he deny that the southern slave-owning clergy are pro-slavery? If he does, we will allow that their northern accomplices are not.

[35] But your clergy say it is. You do not deny then that the missionaries are pro slavery, which this *agonizing* church and clergy are sending out to the heathen. They are so—or they would not get sent. They would no more send an abolitionist, than they would a 'nigger.' Friend Rust knows this. No thanks to his church and clergy that the Bible is not pro-slavery. They are, themselves, and they say the Bible is. We have not "evaded the point," have we, Reverend Friend?

[36] This is very eloquent and pathetic and bombastic and learned, and all that—but it proves nothing. Such trumpery is lost when dealt out on us. We understand clerical magnificence of that sort.

[37] No doubt it would be very disastrous. It would "beggar" the clergy, as well as "description"—which would be the whole of the disaster, so far as beggary is concerned. We are trying in our small way to overthrow a "peculiar institution," which the Religion of this country has set up, called SLAVERY. It is a *very* peculiar institution. In fact it is one of the *peculiarest* institutions ever instituted in the world. Its *peculiarities* are unutterable. And it is a peculiarity in our professed christianity, that it fosters such a super demoniac institution. And a peculiar trait in the character of its ministry, that they carry it on—some of them in the very blood and filth of it up to the arm pits, and all the rest backing them up. Under these monsters, the land over, are countless religious corporations, wearing the usurped name of the churches of Christ—reeking with every abomination of which fallen man has ever been guilty. The disastrous consequences of the overthrow of these, our Reverend party in interest magnificently says, "beggar all description."—We would reply in the same lofty vein—that their continuance *beggars Humanity!* Let him choose his alternative.

[38] Better "outstrip imagination," than *strip* crushed and bleeding humanity bare of all inducements to live, and render existence an unendurable curse, which the American church and clergy do, every hour, by their *continuance* of American Slavery.

[39] We would add nothing to the glee of Pandemonium. We think its present merriment gleeful enough, and scarcely capable of augmentation, so far as our clergy and church are concerned. This magnificent winding up of friend Rust *in the regions of darkness*, we have no disposition to mar. It is an appropriate spot in which to wind up such a defense as he has undertaken—the defense of a slaveholding church and clergy. *There we leave him.*

And now to wind up this protracted notice—which we half the time think had better been omitted altogether—leaving the defense to speak for itself—we have only to say, that we began no quarrel with our Reverend correspondent.—We had borne our testimony against the pro-slavery religion of the country, as in duty bound. If we had borne it untruly, mistakenly, or inordinately, we stood ready to record all due reproof in the same columns where we had committed the offence. But our Reverend brother has seen fit to fall upon us, in defense of his brotherhood, in the *manner he here has*, and if unceremonious remarks have been drawn from us, he will take his share of the responsibility. We would say by the bye, that abolitionists have been treated like the colored people, and *borne it like them*, long enough. It is high time both should show themselves human, and assert their title to human treatment, by treating their scorners as if they themselves were no more than men, as in truth they are a great deal less than men.

Here is the defense and all the defense that can be set up for church and clergy, against a remark assumed as the whole of our charge against them, viz. that "the people were pro-slavery under the manage of the clergy, and under the religion they preach and carry on."

1. That the people are pro-slavery—but through ignorance, passion, prejudice and interest, and not by influence of the clergy.

2. If light and truth were only shed forth upon them, their pro-slavery would vanish speedily!

3. If the absurdity of crushing God's image on account of its color were shown, the same result would follow—or

4. If the veil were stripped from those who barter in the price of blood. (the slave owning *clergy and church* we presume he means.)

5. That the people are pro-slavery—but that our inference that the clergy were *entirely* responsible for it, is far fetched and inconclusive.

6. That the people are unreconciled to God, in the gall of bitterness and bonds of iniquity, *under the manage of the clergy and under the religion they carry on;* but that "*under the clergy*" is one thing, and by means of the clergy, &c, another, and very different.

7. That we are stark mad and fit for the lunatic asylum.

8. That the clergy are not answerable for commercial pro-slavery influences—that they do not go South and marry plantations, *oftener*, in proportion to their numbers, than other classes of the North, and so are not answerable for the *whole* of that matrimonial promotive, and are not answerable for the *political* pro-slavery.

9. That we are fonder of preaching and commanding, (the sole province of the clergy,) than of obeying, &c (the province of the laity.)

10. That slavery is not the *only* sin of the land.

11. That the clergy bear a strong resemblance to Christ and His apostles, and are in agony for the conversion of the world!!

12. (An overwhelming and all sufficient reason.) They have an American Bible Society—and therefore cannot be of the Devil, and if their missionaries are pro-slavery, the Bible itself is not!

13. If the clergy should be shown to be of the Devil in the light of the gospel, (and we had no thought of showing it in any other) the disastrous consequences would beggar all description and far outstrip the loftiest imagination, and set all the devils of Pandemonium into a broad grin. Verily the clergy are defended!!

EAST LEXINGTON, Mass., March 4, 1842.

Editor of Herald of Freedom:

Dear Sir: By sundry remarks in your paper, I perceive that you sustain the sentiment of a resolution published, "That the three organized political parties *as parties*, are destitute of moral principle," &c. [1] As a subscriber to your valuable and sterling paper, (for such I consider it) and as a Liberty Party man, I was sorry you took such a view of the matter. I admit that the Whig and Democratic parties *as such are* DESTITUTE OF MORAL PRINCIPLE; for their *acts* prove it to every man who has not sold his soul to the spirit of despotism which now sits *enthroned* in Church and State. [2] The motto of the Liberty Party is Universal Liberty and Justice. [3] Its acts, *as a party*, correspond, I conceive, with the intention expressed in that motto. [4] Its aim is, *The supremacy of abolitionism in our legislative councils.* [5] The supremacy of abolitionism *is* the supremacy of '*moral principle.*'[6] If these statements are correct (which I believe) the Liberty Party occupies a position exactly *reverse* to the one charged in the resolution.

The true way of saturating our legislative bodies with "moral *principle*," is to cause those bodies to be filled with moral *men*. [7] This is our object. *Perhaps* some few men may have been nominated who are not, strictly speaking, moral men. I know of no such nominations, and if there are such I feel safe in saying they are rare. Moral suasion *of itself has failed* in its attempts to *moralize* the law makers, and now let us try the new plan. [8]

Very respectfully yours,

GEO. W. SIMONDS.

P. S. Mr. Garrison once, when alluding to the subject of Liberty Party, remarked, "Why not form a liberty party in the church?" I should think it *ought to be done*. There ought to be a LIBERTY CHURCH and a LIBERTY PARTY. [9]

G. W. S.

This *plan* of your correspondent Roach, in getting subscribers, is a good one. For the enclosed you will send the Herald eight months to Franklin Keyes, Lexington, Mass.

G. W. S.

NOTES BY THE EDITOR.

[1] Welcome to our manly brother Simonds. We love a wrestle with such spirits, if they chance to get wrong. We do think 3d Party destitute of moral principle—because at best it is a party for a *physical force* purpose, and not a *moral* purpose. It purposes to liberate the American slave by cutting off the master's head with the sword of the United States. 3d Party would cut his head right off, if they had the handling of that sword, would they not? Or would they only threaten! If they could obtain the majority, and get the reins of government, with this intent that slavery should be abolished, regardless of all other political questions—were such a state of things supposable—would they not then have to cut it down with the sword of the United States! Or would they pass a law *without any penalty*, that should exhort it down! We don't say any thing about the morality or immorality of politics as applied to other questions than ours—but we repudiate its application here, because it is forceful, and violent, and not moral. Anti-slavery is moral, as we regard it, and solely moral. Therefore we speak of the immorality of 3d Party, because it assumes to be anti slavery. Perhaps the resolution, so far as it touches the other two parties, is "extraneous." For what has anti slavery to do with them, unless the formation of a political party is, of itself, a pro slavery influence. 3d Party is professedly anti slavery—therefore we are called to speak of it. It contemplates forceful operations, and therefore it is immoral. The resolve so far as it regards this party then, is both true and pertinent.

[2] They would not act immorally with regard to slavery—if they were not obliged to, by public sentiment. And if abolitionists did not raise the question, they would not act at all as to its abolition, or perpetuation. They would be glad to let the subject alone, and squabble for power on other questions. That they are destitute of moral principle is clear enough—because they are *political*, and not moral parties. They act altogether with the sword. They never reason. They always compel, by the strong hand. They have no intellect, or heart, or soul. They are as soulless and incapable of moral action, as a battering ram. That is nothing to anti slavery, however. They have nothing to do with abolition, and never can have—such an abolition as ours must be, in this country. If you want a cut throat abolition, ask a political party to effect it for you. And if the majority would favor it, the party would do your purpose quick enough. But amidst a majority of slavery haters, there would be no slavery to cut down. It would vanish while the majority was forming, as snow banks disappear while Spring is coming on—They don't remain in their great, cold, white masses, high enough for boy's sliding places, till July—and then have fervid mid-summer make a dash upon them all at once, with a deluge of hay weather, and melt them down *instanter*, like a penal act of Congress. You can't keep up your drift, till you get your hot weather, to melt it with all at once. It will *go off*, while the warm weather is *coming on*. So of slavery. You cannot keep it alive, until your majority of antislavery mind and heart arises by anti-slavery preaching against pro-slavery moral influences, and when you have created it—slavery will have perished.

[3] So are the Whig and Democratic mottos.

[4] This remains to be seen, when it shall get the power to act. It has never acted yet. It has not yet the power to act, and in a country of such a multiplicity of political interests as ours, never could get it probably.

[5] To put down slavery *by force*.

[6] True—but political "supremacy" is not. Let "moral principle" be diffused among the people, and you have the "supremacy of abolitionism." Is it not so?

[7] Our friend Simonds sees why we have no occasion, as an abolitionist, to "saturate our legislative bodies" with *any* thing. If they had slavery to abolish, we should want abolitionists of course, to fill them. But that is "out of their sphere." Every attempt towards it through them has failed. See Massachusetts resolves trampled under foot by Congress—basely betrayed by her Senators there, and those Senators countenanced in it by the same legislature, and re-elected by them. The legislature meant nothing anti-slavery by the resolutions. They only meant to dupe the abolition voters. They never intended Congress should regard them as in earnest in passing them. If they had, the Senators would have known it, and Daniel Webster would have blackened the Senate House like a thunder cloud, in their defense, and the revolutionary drum would have beat at the foot of Bunker Hill Monument. Faneuil Hall would have rocked like a cradle. Oh no, they meant nothing by it, only to get rid of the handful of anti-slavery voters. We would petition a plantation as quick as we would Massachusetts State House, or any other.

[8] Law makers are incapable, *as such*, of being moralized—as much as Priests are. You must moralize the common people. They heard Christ. They will hear us. The Priests and Rulers did not hear Christ. We believe he did not preach to them. He only pronounced woes on them. Let us imitate Him. Let us preach to the People and cry woe to the Ruler and the Priesthood—or at least to the Priesthood. The Ruler here sinks, every now and then, in the People. The Priest is not subject to election.—He is ordained for life—and some where or other they have got to support him, in his ungodly and terrible province. Don't abandon moral suasion, dear friend Simonds, for any "new plan." It will be giving up the anti-slavery ship.

[9] A sectarian church organization cannot be an anti-slavery body. It has no *individuals* in it. It has no soul—as a corporation—nor any responsibility; and its individual character is all merged and swallowed up. Reform only distracts it and sets the members by the ears.—They tell truly when they say anti-slavery divides the church. Abolitionists can associate and act efficiently, but a church corporation can do nothing but follow a blind guide to the ditch of destruction. We can have no Liberty Church but the unorganized church of Christ. The party we want in anti-slavery is the great Humanity party—made up of all who hate slavery, and will overthrow it by moral means.

It is only when the rich are sick that they feel the impotence of wealth.—*Adage.*

This is incorrect. They are made to feel the impotence of wealth at other times and under other circumstances. Those of them who trust in their riches for power and influence feel it when they find among the honest poor those whose spirits, by this power and influence, they cannot crush.

☞ Out of fourteen foreign ministers appointed by our present general government, twelve are slaveholders!

☞ Cinque and his associates have safely arrived at Sierra Leone.

CONCORD:

FRIDAY MORNING, MARCH 25, 1842.

ANOTHER CALL TO CONVENTION!

THE ABOLITIONISTS OF CHESNUT HILL, (in Amherst,) not only to the Abolitionists of the County of Hillsborough and State of New-Hampshire, but to all Abolitionists, that if they cannot be here in body they be in spirit—send GREETING.

DEAR BRETHREN AND SISTERS: We affectionately invite you to meet us in Convention, on Thursday and Friday, the 7th and 8th of April next; to engage in a full and free discussion of the principles of our Enterprise.

We likewise invite all to meet with us, and shew cause if any they have, why our measures are not the best.

We do not think the *hill* preferable to any other place, on account of our principles needing down-hill to run,—for our principles are founded on Eternal Truth, and will break down every obstacle. Our battle is the same on the hill, that it is in the valley, for the battle is the Lord's.

Perhaps some will say it is out of the way and not many inhabitants, and we shall not be able to procure lodging and food. We promise you something as good as straw for a bed, and at the rate of a peck of corn a week, and in addition potatoes and salt, for food; there you perceive is luxury to the slave's living.

In behalf of the Abolitionists of Chesnut Hill,

LUTHER MELENDY,
LUCINDA MELENDY,
PERLEY RAYMOND,
HANNAH RAYMOND,
ASA MCCLUER,
JOHN HASELTINE,
CHARLES MELENDY,
NANCY MELENDY,
ALFORD JONES.

Amherst, March 19th, 1842.

☞ Our friends will please call on any of the above signers, and they will be directed to places of entertainment.

☞ Three moral cheers for "Chesnut Hill, in Amherst," and for the faithful friends of humanity, who inhabit there! Not the obstuperous shout of the political maniac—but the still small voice of hoping and encouraged humanity—lifting up its head, as the day of its redemption draweth nigh.

Now, friends, we have no time to lose, and we don't need much for preparation. Anti-Slavery is *always ready*. It don't go because it is *convenient* to leave home, and all things are in condition to leave. It goes because humanity is enslaved and down-trodden among us, and calls to the rescue. It goes *of course*.

The mustering place is "Chesnut Hill." No Meeting-House there to frown coldness and death at us, from its God forsaken threshhold. No allied Rum store is there, to afford rendezvous and instigation to the poor, deceived and deluded mob.—No parsonage looms up among the farm-houses to look down upon them, and to send forth the stately Priest, to "pass by" our meeting for wounded and robbed humanity, "on the other side." The plain unsophisticated people live there—away from the bank—the gaol—the court-house—the meeting-house, the pro-slavery printing press, and Cabinet, with heart harder than a *Boyl'd Stone*. Away from the aristocratic village, with its petty aspirations to play the city. No fitter place could be selected for a meeting like ours—though, as our friends say, anti-slavery principles are omnipotent any where, in vale, or on hill top; in country or in town.

As "Herald" for the abolitionists, we echo this their note of invitation. We do not trumpet it proudly, as though the multitude of the country would hearken. The multitude will not. Would to heaven they might, for their own sakes. They would, if they were free. If the people were not shackled, they would flock to Chesnut Hill, as they did to Bunker's "the 17th of June." They are priest-ridden and clergy-bound. They dare not think of going to an anti-slavery meeting.—It is an infidel meeting.—It started, in the first place, without the ministers, and therefore cannot be a good enterprise.—The man that set it afoot is an "Infidel." It has not been allowed the use of the pulpit—because the pulpit is HOLY, and anti-slavery would desecrate it. It cannot be heard Sundays—for the first day of the week is HOLY.—It is the Sabbath—for "God rested on the (*first*) day, and hallowed it." The Meeting-House is dedicated to God, and therefore anti-slavery can't have it. The clergy are God's representatives on earth, and they cannot therefore step aside from their *Divinity*, to countenance this anti-slavery.—And they bid the people remain, every man, away from them, in his tent. But few will go, compared to the rush at Association—Camp Meeting—or Log Cabin hurrah. There will be enough, though, to alarm the camp of the Philistines. And the meeting will be a free one.—Liberty of speech will be there, such as belongs to mankind.—Humanity will be free to speak out there—whatever its shape or peculiarity. It will find freedom to think, speak and act, as the spirit of God may prompt—undisturbed and unquestioned.—Such a meeting—soundly and understandingly carried on—as becomes human dignity and solemnity and infinite importance, goes farther to abolish slavery, than all politics could achieve in a thousand centuries.—It settles the question.—It is an experiment made and a successful one. It is human freedom lighted down upon the earth, and ascertaining she can live here and live. Human independence is there acknowledged, and its recognition once—any where—is the death of slavery. Liberty, when she gets a foot down on this earth once, will run to and fro in it, with a speed, that will mock the traversings of modern Invention. Let moral conservatism be out, when mankind start, any where, the cause of absolutely free assembly and association.—The "Othello's occupation" of Power "is gone" for ever. One of those Beacon fires is to shine at "CHESNUT HILL." We need urge no one to attend and help kindle it.—The TIME and PLACE and PURPOSE are given. That is enough.

James C. Jackson

Will excuse our not earlier noticing his article in the Herald of Freedom, in the Madison County Abolitionist of February 22nd. We have but just got sight of it—the paper not having come to our office for months past.

To our beloved brother's remarks upon our part we make no word of reply. We shall say nothing *to take back*, and whatever of unkindness should fall from either of us, would all have to be taken back, in May, when we shall probably meet. There can exist no estrangement of feeling between us and James C. Jackson—or abiding disapprobation or misunderstanding,—unless we have greatly misconceived his nature—which we are not eminently prone to do, with such opportunities as we have had of estimating him. If he has said any thing incompatible with brotherly intimacy and confidence, he has got it to take back. We shall meantime refrain from reply.

We shall make no defense of the Herald of Freedom either.—It is not a defensive paper.—It has no defensive armor, and has never studied the science of defense.—It has neither mail nor shield—and like the young Lochinvar,

'Beside its good broad sword—it weapons has none'—its business being *offensive* warfare with pro-slavery. James C. Jackson is a 3d Party man not by *position*. He is so against his better judgment. To be sure, it is a somewhat different matter to be a 3d Party abolitionist at the West—as we have always admitted—and to be one here in New England,—where 3d Party, as a movement, is New Organization double-clergified. Yet even at the West it is losing its anti-slavery heart, and becoming politicalized, and it has led our gallant-hearted and generous-spirited brother Jackson to fall in the estimation he has expressed, of what he calls "New Hampshire abolitionism." His fancy for moral action has seemed to grow cool.—Politics has loomed up before his mental eye to giant size.—He looks at it as through a telescope, while moral action is seen through that instrument inverted. Politics is magnified, like the moon in the heavens, story of Herschell's great spy glass, which brought down so near, that they could see the people at their *meeting* on its "spotty globe,"—while poor, inefficacious moral agency is thrown off to the infinite distance and diminution of a fixed star. It was natural and inevitable result. The Madison County paper took on a character accordingly.—Instead of the sword of the Spirit, which we used to see flashing in the hand of its conductor, and the hilt with which so beautifully *fayed*, as we thought, to the brave grasp,—he had drawn out a miserable parody of *iron*, hammered out into *killing* shape at some United States armory,—such a one as his namesake, Old Hickory, laid about him with, at the battle of New Orleans, or as President Birney would flourish in '44, and his *war* secretary, the *Reverend* Joshua Leavitt! We bore our testimony against our beloved brother Jackson's position, the first moment we saw him in it. He will remember whether it was borne or not in a "christian spirit." We repeat that testimony here. We deny that 3d Partyism is legitimate anti-slavery. Political party action is contraband anti-slavery instrumentality—as much as Gerrit Smith's inculcation of horse stealing on the Canada fugitives. That may be well enough in aid of Hiram Willson's Mission—to settlement his colony, but not at all consonant to genuine anti-slavery, in our estimation. It would not steal an ish slavery, if the slaves should steal all the horses from New Orleans to the *North Star*, and ride them to Canada. Anti-Slavery never will triumph on a stolen horse—nor even by running away. The North Star is not its polar luminary.—Its needle does not point that way. The Star of Bethlehem has more of magnetic influence for it, though abolitionists all stand ready to lend a hand in aid of fugitive humanity. The great work of abolitionism is to beat down the *moral* bulwarks of American Slavery. These as Birney says, are the American church and clergy. Not the church and ministry of Christ, but the popish clergy and their corporation of sect. They are not to be demolished with political archery—but with the *catapult* and sling of moral Truth. Third Party enginery does not throw such missiles.

We are accused of denying justice in the case of Torrey. We repeat our positions in regard to that vain clergyman, if we can remember them. He had no business at Annapolis, *as an abolitionist*. As an agent for 3d Party, and to get the means of rendering New-organization interesting and delusive for a time, he had right and occasion to go there, to spy out the councils of those miserable slave mongers. New-organization had occasion to know what was going on in that mad house—for it is continually and systematically turning attention away from the northern church and clergy, (the Bulwarks of Slavery) and turning it South. Torrey had right enough, as an American citizen, (which is the highest capacity humanity is heir to in his estimation—to be a legal voter) to go to that convention, and take his notes, and they were ruffians to molest him. But anti-slavery never sent him there—that is our point—and as *an abolitionist*, we had no more sympathy with his going, than we should have with his going to Alabama with Gerrit Smith's Address, to distribute among the slaves. Pro-slavery says go to the South, and why don't you go to the South, and

the South must abolish slavery in its own time and way, &c., &c. Now we say, keep at the North, and if you are a southerner, and become an abolitionist, hie to the North. What has the *South* to do with slavery? (i. e. with its abolition.) Down with the northern bulwarks of slavery, and if any professed abolitionist turns against the faithful assailants of those bulwarks, and becomes demented enough to endeavor to divert general attention from them, and to draw it off upon the South—and even wild enough to go there, and thrust his head into the alligator's mouth—we will by no means endorse his sinister movement, or write him an anti-slavery epitaph, if the monsters of the swamp swallow down the morsel so rashly proffered them. We hold it important to the enterprise to vindicate it from the madness of all such manouvres. We protest against anti-slavery sympathy being wasted in that direction. Would friend Jackson take funds from the anti-slavery treasury to defray the Reverend Mr. Torrey's expenses to Annapolis, to learn the secrets of a gang of Maryland planters? If Torrey had got committed there for non-payment of a fine, or want of bonds that he would not come into slavery's lodge again, to spy out their secrets—would friend Jackson take anti-slavery funds from the treasury to ransom him, or find him bonds? We would not. We would contribute individually, to help a fellow man out of difficulty—no matter how he got in—but we would not involve the anti-slavery movement. Is there any injustice in such positions as these? Of course none. The injustice is in palming Torrey's insane expedition off on to anti-slavery. We would almost as soon father upon it a mission to the South, to instigate a general throat cutting, or a general horse-stealing, as Mr. Smith advises. Such movements bring reproach upon anti-slavery, if they are imputed to it. We do not remember particularly all we said about Torrey's expedition, but if we remember rightly—it was in substance the above. At any rate we here deny to Torrey any anti-slavery merit, for going that jaunt. We tell the poor Maryland cannibals, that they were mightily mistaken, if they thought they had caught an abolitionist there—or that anti-slavery operated by such missions as that. Had James C. Jackson been travelling through Annapolis, and learned of that convention (for of course he never would have *gone* there after it) and inclined, as matter of curiosity, to attend it—would he have gone in with the current, as if he were a member or a southern reporter! Would he not have gone into the gallery as a spectator, or have reported himself on the floor as a northern traveller, and a disapprover of slavery—desirous to witness for himself a scene of its discussions and deliberations, and take notes to use against them before the nation. It seems to us that friend Torrey was there hardly honorably. He had *legal* right enough, but we would not have gone there, in that way. At any rate, anti-slavery, as we think, sends no delegates on such errands to the South, and has no time or money to spend in watching southern politicians. That was our point, and is now. The politicians of the North hold anti-slavery in far profounder contempt, than those of the South. They scorn abolitionists, as they do a "free nigger." And the northern clergy hate and dread them, far worse than the politicians. The northern politician has occasion to know what the southern conventions are about. Abolitionists want to know what the "Bulwarks of Slavery" are about at the North. Torrey wants to screen the "Bulwarks" from assault and observation. He belongs to the "Bulwarks." He is a clergyman, and though he will scold at the clergy, who tread on him for meddling with abolition, like John Quincy Adams, who, though he is against the abolition of slavery, will lash its Representatives in Congress, when they undertake to dishonor him, yet Torrey will sacrifice the anti-slavery enterprise any day, to save the sectarian pulpit. And it is in the exercise of that spirit, that he goes to Washington, to hang about that miserable Congress, which has no more moral character than a camp—and it was in that, that he ventured over to Annapolis, to get news to tell of that pitiful convention. We clear anti-slavery of having sent him there, that's all.

James Jackson would have joined us in this before he stepped down to be standard bearer to 3d Party. He would not have taken that step, by the bye, in New-England. He would not have stooped to the Free American, or the *People's Advocate*. At the West, politics and morals run nearer in the same channel.

Our brother Jackson says we are "New-Hampshireized," and speaks of our being indifferent to Liberty out of "Switzerland." He does not understand us—and it may be our fault that he does not. We speak of New-Hampshire more in reference to its rocks—its long winters—its poverty and stubbornness of soil and climate—its intractable granite character as great material for antislavery if you could ever get it *wrought*. We never thought New-Hampshire was the world, or the world's capital or paradise. We do like the sturdy tone some of its humble men and women have imparted to anti-slavery warfare, which we attribute to their rugged position, and their *trying* latitude. We are not alone in this. The master spirits of the enterprise have noticed the bearing of New-Hampshire abolitionism, as Washington noticed their bare-footed soldiery in the days of Trenton. If we have *ranted* about this, beyond good taste, we crave pardon of our friend Jackson. That we are local, or geographical in our abolitionism, or our sympathies, is what we were not aware of.

Our polar position, and the lack of *level* and of *turf* about our camp, has led to some *bravery* of expression now and then from our crow's quill, we know—doubtless beyond the proprieties of tasteful composition,—but we feel no exclusiveness. The anti-slavery field with us transcends our little Tyrolese Commonwealth,—and New England, and indeed the nation and the continent. We take in Old England, as well as New, and Old every where—*wherever* humanity ranges. We adopt the glorious motto of the glorious Liberator, as to anti-slavery "Country" and "Countrymen."

"Indiscriminate censure against all who advocate the Liberty Party"—our brother attributes to us—We believe we always had a salve for the political anti-slavery of the West. Third Partyism itself, we repudiate as an anti-slavery instrumentality—And we assert that it was started in derogation of Old-Organized Anti-Slavery.—It was got up to run down the old pioneer movement, and friends of that movement are out of their place to take service in that party. New-Organization raised the banner of 3d Party, as a dernier and desperate measure, to save itself, and to make good its secession, and to work out the annihilation of the old society. It is the upshot and catastrophe of New-Organization.—To be sure, some old-organizationists countenance it,—who think the ballot-box the main instrumentality of reform—but they continue to be active, to some extent, in the moral field—though less active than they would be, if uncontaminated altogether with political association. But where are the leaders of 3d Party, as to moral action? Where are the editors and the orators of new-organization? Gone their way—one to his farm, and another to his merchandize. In a few years the Cedar will disappear from the newspaper field altogether. And 3d Party will get weary, and be absorbed by larger political depositaries.

We have "dragged Non-Resistance on to the Anti-Slavery platform also." Now we have often thought that we *would* say something about Non-Resistance—not because we individually held to it,—but because old-organized anti-slavery is accused of making its establishment a distinct enterprise—or of building it up on the back of anti-slavery. A bug-bear has been made of Non-Resistance, to frighten away friends from the Herald of Freedom, because the Herald did not take ground against it, and thus "drag the question on to the anti-slavery platform," on the other side, as New-Organization was doing. We have thought of telling the reader, what Non-Resistance was, that he might know, whether, if we did not personally repudiate it,—it was such a monstrous, pro-slavery heresy, that a secession ought to take place from our ranks, in order to put it down. We never have done it though,—and yet are accused of dragging Non-Resistance into Anti-Slavery. Let us discriminate. We have said—or do now, if we have not before—that anti-slavery was a moral—peaceful, or if you please, a non-resistant enterprise, and that *therefore* it could not employ political agency, as an instrumentality. In this we may be mistaken.—But is it "dragging in Non-Resistance?" If we say that the anti-slavery movement is a merely *moral* one, and cannot use political agency, because that agency is necessarily forceful and compulsory, and not of moral suasion, is that "dragging in Non-Resistance?" We have noticed politics, as illustrative of the work it would make of our enterprise, to embody it in a political party. We have shown up the muster-field and the State House, sometimes, to show what an enterprise like ours could do through them. But we have never gone against political government, with a mere view of attempting its overthrow. We have never advanced Non-Resistance, any farther than regarded the anti-slavery movement. We have not gone against legislation, as such—but only against legislation as an abolition instrumentality. We have not often assailed war, as such—but only declined, as an abolitionist, the raising of armies to put down slavery.

We "have attacked church organizations as such"—only since we have come to the irresistible conclusion, that, "as such," they are the enemies of Human Liberty, and formidably in the way of our movement. If "*as such*" they will oppose no farther obstacle in the way of Anti-Slavery action,—we have, as an abolitionist, nothing farther to say about them.—So of "the clergy, as such," and so of 3d Party, *as such*. If that will cease to call itself an anti-slavery movement—if its advocates and leaders will push it as a mere political scheme, independent of the Anti-Slavery Enterprise, a scheme which purposes to put down Slavery by the sword of the Powers that be—(when it can get hold of that sword)—not implicating the Abolition enterprise at all, any more than the other two parties do,—then we have nothing to say about 3d Party, any more than of 1st and 2d Party. But when, as it is about to jump overboard, it throws its arms about the neck of Anti-Slavery, and says, *come, let us take a dive!* we protest, and insist that 3d Party shall go to the bottom alone.

We go, *bona fide*, for the abolition of slavery by moral power. This is of course our purpose,—and only purpose, as an end. We go however also—and with a view to attaining that end, for the annihilation of all obstacles that rear themselves across our way to it. We do not intend, so far as the little we can do goes, that any *pro-slavery* institution shall keep its feet in the land. Therefore it is that we speak of church, clergy, the religious machinery they wield against Anti-Slavery, &c., &c. We will try to strip all these usurpations of their borrowed garb of christianity, and leave them, as far as possible, in naked conflict with genuine Anti-Slavery.—God speed the right. It will take all the blinding influences of 3d Party to mislead James C. Jackson to think that we are going sinister ways—or are actuated by an unchristian spirit.

War with England.

We do not pretend to conjecture whether there will be one—or to know any thing of the modern doctrine of what is or is not cause of war, between *christian* countries. That Great Britain and America are both profoundly *christian* countries we know—and that war is a good deal talked of, as not improbable between them.—How probable however we are not at all able to guess.

We have not seen any expressions of astonishment, in any of the papers, which speak of it, that the governments of either country should have the horrible effrontery to speak of embroiling two such nations in a murderous conflict with each other, for *any cause under heaven*. They argue the sufficiency of the causes and the probabilities of war—but none of them shudder at the idea of the possibility of such masses of the human family being embroiled in murderous war. The agitating cause just now seems to be the refusal of the British authorities at New Providence to recapture the slave Madison Washington and his insurgent brethren, and to reduce them to slavery again, under the American pirates, who were transporting them from one port to another, of the robber Republic. Secretary Webster has written a letter to the Reverend Edward Everett, minister to the court of Britain, directing him to demand instant satisfaction for the outrage on our Republican honor and dignity. The British Lords in Parliament, talk as though satisfaction would not be made. If it an't made—it is thought by the papers that our country will go to war—for our rights.

We have had two wars with England, for human rights. One for the inalienable rights of all mankind to equal freedom. In that, we beat 'em. We took the freedom ground in that war. The second was for something akin to the cause of the first.—It was for free trade and sailor's rights. It ended without settling the question. The third war will find the parties pretty much shifted about, from where they stood at the first. England will have to hang out the Old Declaration of Independence—and the Republic to fight against it. Parties sometimes shift their ground. In '76, we fought for Liberty.—Now we are ready to fight for Slavery—and a Christian Republic all the while.

For our part, we had as lief the war would be for one cause, as another—or rather for any one of the no causes, as any other. There can be no cause of war. It is murder and atheism, to talk about *causes of human war*. But if the Republic goes to war on the Creole question, as it is called, it will bring vengeance on her head, probably, for her slaveholding, in prompt manner. The slaves of the South would probably have a hand in a war with England, for any cause—but in a war on account of slavery, they would be likely to have a large hand. A black army from the freed West Indies, would be a most natural instrumentality to light on our southern coast, in a war against slavery. And the plantations would empty themselves spontaneously of their brawny hands, and the panic-stricken South would be blackened all over by the eager multitudes, flocking, with all the hopes of liberty, and all the remembrances of slavery, to the standard of their sable deliverers. What the chivalry would do in such emergency, we do not know—or their northern brethren.

The Secretary had better have delayed his letter to England—he may think by this time. It was written, it seems to us, with slavish haste. The northern vassal, is always a good deal spryer and *alerter*, than the southern. His service is so much more hearty. But this, we should think unusually prompt. Was the Secretary dreaming of the Presidency—which is always the gift of Slavery?

The Sanbornton-Pridge Riot.

A true anti-slavery friend in Northfield, in a letter to us, under date of March 19, says:

"You may be assured that the Mobocrats who undertook to break up our meeting at the Bridge, feel bad—really ashamed—it was not popular—public sentiment was against it. But when the fact was ascertained, of which you were not aware, that their muskets, which were fired that evening, were loaded with COLD LEAD—that one BULLET WAS FIRED INTO THE HOUSE during the Lecture—there was quite an excitement. The whole community gave their voice as one against such proceedings. It has been thought best by some of the leading men, to have recourse to law—but as the poor creatures came forward and wished to settle, and seemed penitent, I think there will be no more done about it.

As you observed, "Old Bill" was at the bottom of the affair, and his boys and some other kindred spirits made up the balance. As to our persuading this man to leave off selling Rum, I am afraid 'twill be rather a hard job, so long as professed temperance men countenance him in it by trading with him.—When we can persuade *Ministers* of the Gospel to cease buying goods, and *Deacons* of churches to quit buying Rum of him to treat with on election days, then shall we have some hopes of reforming a Rum-seller." * * * "I have and am still trying to get some new subscribers to the Herald, but it is so *unpopular*—and I find that more are willing to read than take and pay for it. The cause of Truth is spreading in some measure in this region. People are getting their eyes open on many subjects and begin to speak out, and the time will come I think, when a pro-slavery, hypocritical Priesthood, and a man-enslaving, war-making Religion, and all other evils of the land, will be done away, and known only as matters of history in the records of the past. May God hasten the time when true Christianity, which consists in love to God and to our fellow, shall fill the earth."

We would advise our friends not to punish those poor rioters with a legal prosecution, but rather leave that matter for the sharp lash of their own consciences. Convince them that you love them, and that your aim is to save them from the ruin that will assuredly follow their murderous conduct, unforsaken and unrepented of. Continue your anti-slavery meetings, friends, until the Liberty of Speech and the Right of Peaceable Assembly are acknowledged in your midst, or the last man of you is shot down in the attempt.—F.

The Manikin.

Messrs. Mack and Lambert, anatomical lecturers, have recently exhibited here, along with a skeleton—an imitation of humanity—bone, muscle, veins, arteries and internal organs,—called the Manikin,—which is a truly surprising piece of art. It was constructed, we understood, in Italy—and seemed an almost perfect model of the human body—in structure, organs and color. It was all capable of being taken to pieces, and in the hands of a learned and able lecturer, must afford great facilities in illustrating the economy of the wonderful machine it represents. We attended but portion of the lectures, but understood the auditory generally, which was pretty large, expressed themselves highly gratified with them.

An Interesting Letter.

GEORGETOWN, MS., March 18, 1842.

Brother John: Will you please to send the Herald of Freedom to Alonzo P. Jaques, Haden Brown, John L. Bailey, Samuel C. Noyes, Z. Gooden, Daniel Bailey, A. H. Short, Wm. Tasker, Samuel Carr, Jr., F. B. Stanwood, Joseph Curtis, S. C. Follensbee, and W. H. Whittier. All to be sent to West Newbury, Essex Co., Mass.

Yours,

R. HOOD.

New Subscribers.

A friend, who has within a few months sent us 12 or 15 subscribers, says in a recent letter:

"I think it would be well to suggest that those of your subscribers who have not made a special effort, should do so immediately and endeavor to get subscribers. I am confident if every one would do *his* and *her* duty you would have a good increase. It is now two months before our annual meeting, and I propose that you have two hundred new subscribers before that time. I will take several shares in that *stock*."

———, MASS., March 16, 1842.

Brother Rogers: I have received a few copies of the Herald of Freedom, and it has been a blessing to my soul. I admire the high tone of Anti-Slavery in New-Hampshire. Please send me one copy of the Herald, and I will send you the pay soon.

Yours for the cause,

ISAAC SMITH.

P. S. A fugitive slave is with us; he left his master about three months since; he has been with us a week; he is a smart, active young man, about 25 years old. We want to keep him here, but fear to, as it is publicly known where he came from. People here have friends that live close by his master, and we fear they will betray him. Please give us some advice. I. S.

☞ We hardly know what to advise. We don't know how New England people feel on this subject. The common people, we should think, had humanity enough to scowl a kidnapper out of their borders. But they have got a clergy atop of this humanity, whose province it is to expound the divinity of the question to them. These clergy would tell them, generally, we are afraid, that the slaves ought to be given up; for did not Paul send Onesimus back? A clear authority, and though it is cruel hard to be a slave when a man loves his liberty so, yet there is the gospel—clear that Paul catched Jim Onesimus and sent him back to Colonel Philemon. And then there is the recent decision of the Federal Court. God be thanked for a Federal Court, exclaimed the pious and Reverend Joshua Leavitt, last year. That Court has decided that *any* body can take up *any* man, woman or child, *any* where, within the United States, and by making oath, before a certain magistrate, that the person seized is his or her slave, can have an order to take their victim off into everlasting slavery, and no help for it! As Joshua Leavitt says, God be thanked for the Supreme Court!! We dont know how this decision will effect people's minds. If they are anti-slavery, the slaveholder would not dare come among them after slaves. He would not dare look abolitionists in the face. But if not, no black man is safe any where short of Canada Line.

Yet it seems dismal enough to go to that cold, cheerless Canada. A southern colored man we should think would almost as lief die as go there. We don't believe the people of New Hampshire would countenance an Alligator's coming among them to take a man by the leg and drag him down into the southern swamps! They are pro-slavery in their political movements. They send Atherton to Congress—but after all it is more to use the South to help their party, than to injure the slave. They have humanity after all,—and we don't believe a kidnapper could be harbored here, or in the *country* in Massachusetts.

It is hardly an anti-slavery question however. Almost any of our people would help a fugitive away from a hound—whether abolitionists or not. A negro is not regarded as he used to be among us. The idea is pretty prevalent now, that he is a *man*. They won't join an anti-slavery society—or sign a petition—but they will allow a negro to be a man, and if he behaves well, it would be difficult for a hound to catch him, or carry him off. We should incline to advise a fugitive to try his luck somewhere short of the line,—in New England. He would be safe in Vermont and we incline to think in Massachusetts, or New Hampshire. We don't know about Connecticut and Rhode Island.

From the Christian Reflector.

Four Thousand Dollars LOST!

A lady belonging to the Baptist Church, and who resided in the vicinity of New Hampton, in this State, had made her will, giving all her property to the Baptist Board for Foreign Missions, but finding that Board so wedded to slavery, she made another, and gave it to the Free Will Baptist Board for Foreign Missions; with directions to expend what part thereof they might think best in the cause of Abolition.—The lady recently died, and her executor is now collecting her debts, which amount to about four thousand dollars, and has notified the legatees of the bequest. Within a few days, they have had a meeting in this village, and contemplate expending one-half the money in supporting Anti-Slavery Lecturers in New-Hampshire and Maine. Here is a dead loss of $4000 to the Baptist Foreign Mission Society; and for what? For the good reason that the Board of Managers of said Society lend the whole weight of their influence to crush the poor slave; lend their influence to support the tyrant monsters in sundering the nearest and dearest ties of our common nature; lend their influence to make thousands of heathen at home, and send them to hell from this land of Gospel light, for the bare hope of evangelizing one heathen in foreign lands. How many such four thousands will it take to balance the ten thousand which last Spring was promised from Alabama, if the Triennial Convention would expel the abolitionists from the Missionary Board? And here I would ask, where is that $19,000, which was said to be locked up, but ready to be paid over to the Board upon the aforesaid terms? The terms were complied with: but where is the money? I have been looking into the Magazine every month since the meeting of the Convention, to see if the promise has been fulfilled, till I am satisfied that they never had it to pay over; it was one of the pious men-stealer's boasting promises, made to be broken. How many more $2000 and $4000 the Board will lose by their subservicncy to the slaveholding portion of the Baptist church, time alone will show.

JOHN B. WOOD.

Great Falls, N. H., Feb. 16th, 1842.

Garrison, referring to the recent decision of the Supreme Court relative to fugitives, says—

This is the last turn of the screw before it breaks—the additional ounce that breaks the camel's back! *The Rubicon is passed*, if the slaveholding power is permitted to roam without molestation through the northern States, 'seeking whom it may devour,' and dragging into its den the victims of its lust. The enormity of this decision of the Supreme Court cannot be exhibited in words. It is in vain for any man to pretend that it is a correct exposition either of the powers of Congress, or the intent of the Constitution. *It is not law*—for the entire system of slavery is at war with the rights of man, with law which 'finds its seat in the bosom of God,' with every dictate of humanity, and with all the principles of republicanism. It is to be spit upon, hooted at, trampled in the dust, resolutely and openly, at all hazards, by every one who claims to be a man, and in whose bosom remains a spark of the fire of liberty. The people of Massachusetts will scorn to regard it. The soil of Massachusetts shall be consecrated ground, and the victim of oppression who flies to it for shelter—'no matter in what language his doom may have been pronounced—no matter what complexion, incompatible with freedom, an Indian or an African sun may have burnt upon him—no matter in what disastrous battle his liberty may have been cloven down—no matter with what solemnities he my have been offered upon the altar of slavery'—SHALL BE FREE!

Signs of the Times.

The South is in a state of intense fermentation. In Kentucky is a strong party in favor of getting rid of slavery. Western Virginia can scarcely repress her murmurings against the foul system, but lately, they were uttered in a petition to Congress for abolition. Virginia is, moreover, in an angry snarl with New-York, whose free-law locomotive ran against her baggage car, called "Peculiar Institution," on the highway of State intercourse. This gives birth to lively discussion between proprietors and passengers of the two cars, of which the results will prove most significant. Maryland, in distress for her runaway "property," strives to hold a convention to secure it. Ashamed of her own secrets, she imprisons a peaceable northern reporter, and all the free States hiss thereat, to her great annoyance; and to increase her troubles, the more religious portion of her own citizens rise to rebuke her doings. South Carolina is in a fury with Great Britain about her ship wrecked slaves; yet can she in no wise refrain from making common cause with Virginia in her battle with New-York. Louisiana is terrified at the increasing population and wealth of the free blacks, at the vicinity of the British West Indies, and the exertion of English influence in Cuba, finds time likewise to join hands with Virginia and South Carolina in this crusade. Georgia does the same, though her old slave controversy with Maine is still unsettled. All combine together in their far-sighted wisdom, pass non-intercourse and inspection laws, which clash with the constitution. Thus again does the southern whip drive the North to calculate the value of the Union. Mississippi is groaning aloud under her State debts, incurred in part for the purchase of slaves, and involving suits in the Supreme Court of the United States, destined to have a very important bearing on the issue between slavery and freedom.—*N. A. S. Standard.*

WEEKLY LIST OF REMITTANCES.

James M'Crillis, Abraham Cochran, Merrill Roby, B. F. Hutchinson, Philip Turner, J. H. Ames, Wm. Proctor, Isaac Harriman, Prosper Miller $1.50 each——David Hobart $1.20——Haden Brown $1.00——Albert Langmaid, John S. Sanborn $1.62 each——Mary S. Perley $1.17.

YOUTH'S CABINET. Discontinue papers now sent to James How, Hillsborough, N. H., and to Edward Woodward, East Washington, N. H.

JOHN R. FRENCH.

The Concord Female Anti-Slavery Society, will meet at MRS. AMOS WOOD'S, on Wednesday next, at 2 o'clock, P. M.

An Apprentice Wanted

AT this Office.—An intelligent and active lad, 16 or 17 years of age, will meet with good encouragement, if immediate application be made.

March 24.

NOTICE.

Foster & French,

AT the old stand of JOHN MCDANIEL, (directly in front of the State House,—*Sign of the Mortar*,) offer for sale the largest and best assortment of

Drugs and Medicines

to be found in this vicinity. Physicians are respectfully invited to call and examine our stock. Medicines will be put up with the strictest care, and orders will be answered with despatch. We also offer for sale a large assortment of

West-India Goods and Groceries.

We intend to keep as good a stock of West-India Goods as can be found in Concord,—which we will sell at Wholesale and Retail at the *very lowest living profits*. We have also a complete assortment of

Hard Ware and Cutlery.

Birmingham, Sheffield, and American Hard Ware—consisting of all kinds of Carpenter's Tools, Building Materials, Saws of all kinds, Table and Pocket Cutlery, Boston Iron Co.'s Nails and Spikes, Brass Fire Setts, German Sheet Zinc, Lead Pipe of all sizes, Sheet Lead, Window Glass of all sizes from 6 by 8 to 20 by 26, and we will cut Glass to any pattern at the factory prices. Also a prime assortment of

Paints, Oils, Varnish, Dye Stuffs, & Brushes

of every description; Together with a complete assortment of

Garden Seeds,

from the New-England Seed Store, Boston, and warranted good.

☞ We shall keep a good assortment of the above Goods, which we will sell to our friends who may favor us with their patronage, for cash or approved credit, at prices that shall not fail to suit the purchaser.

☞ Any article bought of us which does not give satisfaction, can in all cases be returned and the money refunded.

HENRY B. FOSTER,
JOSEPH A. FRENCH.

Concord, March 23, 1842. 5—8w

Notice.

THIS may certify that I, Elijah Mitchell, of Campton, in the County of Grafton, and State New-Hampshire, have this day given my son, Timothy W. Mitchell, his time. He is therefore at liberty to trade and act for himself, and I shall hereafter pay no more of his debts nor claim any more of his earnings after this date.

ELIJAH MITCHELL.

Campton, March 5, 1842.

Poetry.

Thanks to our brother from the rocks for sending us back a verse or two of remembrance for the hill country and the Herald. And thanks too to his wife. Her Virginia residence did not assimilate her spirit to the "peculiar institution." Southern residence only makes anti-slavery the stronger—while it makes pro-slavery the ranker and more unblushing. Yet we can hardly say it makes it less honest. We have often called for poetry for our Corner. It occurs to us this moment, that we never made a formal demand on GEORGE S. BURLEIGH, brother of CHARLES. We here make it *before witness!* And our friend will bear in mind, that the law, in case of demand, requires only *reasonable* notice, in point of time. We demand at least ten stanzas of verse, from farmer George Burleigh, of Plainfield Hill. Subject, the Bulwark of American Slavery, or any thing kindred, that may strike his young "frenzy." Upland poetry. Not plantation. The world has had enough of that. Not Slavery on the flats of the South—but the Remedy, among the cliffs and ledges of the North. We want a thunder clap or two to "leap the rattling crags among"—high as the New-Hampshire Appenines, or at least as the Killington Peak. G. B. knows what we mean. We demand in behalf of the *Cause*. No apologies offered—no refusal or neglect or delay expected.—ED'R.

LUDLOW, Mass., March 14, 1842.

Dear Friend Rogers: I am almost a stranger to you, though I am proud to acknowledge myself a *friend*. I have for some time past been strayed away, far from my native hills, and old acquaintances, and the only thing which has looked natural to me, has been the little "rag" of a Herald, which has found its way every week, clear down through Massachusetts, into Connecticut, though perhaps it may have had to take a *Jim Crow* passage on some of those rail roads. Some of those *blue law* worshippers, would be glad to take the Herald, if nobody knew it; for they read every line of it, if it but comes to them in the *evening*, or if it happens to reach them unopened. * * * My wife has spent a year in Virginia's capital. She ventures to pen a few lines with me, to stick on to the "Corner" of your little *incendiary;* both which are respectfully submitted, and at your disposal. G. P.

It was not all a Dream.

BY GILBERT PILLSBURY.

On a sunny plain, where the air was free,
Where the warblers sung with cheerful glee,
And the skies above looked smilingly,
A *few* had gathered there.
Not to the tomb of the hero brave,
Not to the monarch's gilded grave,
Nor to the fount where the proud might live,
But to wailings of despair.

A stranger was there who bitterly wept,
While over his visage the death-chills crept,
And he closed his eyes like one that slept,
But only to breathe a prayer,
That the scourge which had scarred his back all o'er
Might no longer cover his limbs with gore,
And the galling chains which he sadly wore
Might no longer bind him there.

A hireling Priesthood had passed him by,
Nor turned an ear to his humble cry,
But left him alone in his grief to die,
Since he was but a slave;
For Synod and Council with *godly* sneers,
Had carped at his grief and mocked his fears,
While they wept for the *church* with crocodile tears,
Or fought like heroes brave.

But he must not perish though worn with care,
Though Bishops and Clergy had left him there,
And their *praying* vassals ne'er breathed a prayer,
That he might no longer sigh;
For that noble *few* who had gathered then,
Ne'er left that captive to weep again,
But they bound up his wounds, they severed his chain,
And wiped his tearful eye.

Then a smile lit up that care-worn face,
As he seized each one with kind embrace,
And uttered his prayer with childlike grace,
That Heaven might bless their lot,
But they could no greater blessing know,
Than to see that tear of gladness flow,
And to soothe those sighs of deepest woe,
Which the *scornful* heeded not.

An angel of mercy on pinions bright,
Seemed hovering over with great delight,
And smiled as he saw so strange a sight,
For mercy's deeds are few;
A halo of glory around him shone,
While he called those faithful ones his own,
And said, "these deeds in Heaven are known,"
And upwards thence he flew.

My Native Land.

BY ANN FRANCES PILLSBURY.

They told me of another land,
A better land than ours,
Of warmer suns and brighter skies,
A witching land of flowers.
They said it was the home of spring,
That mid those fragrant bowers
And wooed by breezes bland and soft,
Swift sped the rosy hours.

My native hills—how cold they seemed,
And cheerless too her vales,
I left them—sought that sunny clime,
Which winter ne'er assails.
'Twas even so—the northern blast
Ne'er chilled that southern air,
It never frowned on them—but ah!
A sterner foe was there.

Oppression had her temples dark,
And shrines all stained with blood,
Where votaries brought for offerings
The noblest work of God.
For brother sold his brother there,
As fearless and as bold,
As chartered by the court of Heaven
To barter him for gold.

And there were tears and bitter groans,
Strong manacles and chains,
And lamentations wild, that froze
The life-blood in my veins.
And voice of mourning too was there,
Like that in Ramah heard,
When torn from all most dear on earth,
Without one parting word.

Fain would I bind those broken hearts,
And soothe that heaving sigh;
But worse than despot law replied,
"Do this, and thou shalt die."
It also bid the Word of Life,
That more than heavenly prize,
Lest o'er their dark benighted way
Some star of hope should rise.

I could have loved that southern land,
And dwelt with rapture long,
Upon her rich Italian skies,
Her silver voice of song.
But cursed were her beauteous scenes;
The spoiler revelled there,
The canker-worm of blasted hopes,
The mildew of despair.

I would not dwell where chain and scourge
Embittered all that's dear,
Where every lovely flower that smiled,
Was nourished by a tear.
I sought again my native land,
Where, mid its rugged hills
Sweet Liberty's glad echo swells,
And every valley fills.

Communications.

NEW LONDON, March 11, 1842.

Affairs at New London.

Mr. Editor: In the Herald of January 15, 1841, your readers had some account of the pro-slavery character of the Baptist church in this town, which is under the *pastoral* care of one Reuben Sawyer. I do not wish to indulge in *hard* language towards this individual, and therefore will simply say that his *position* has always been in direct opposition to the anti-slavery enterprise, more especially church anti-slavery action. Dea. David Everett has been a member of the church for 50 years, and has done as much if not more than any other member, to promote what he considered the cause of God, by advancing the interests of this church. Being a man of devotional feelings, strong sympathy and extensive benevolence, he early espoused the cause of the down-trodden slave, and has been striving for many years to have the church take christian ground in relation to this matter. Instead of succeeding however, in this *herculean* task, disappointment and *grief* have hitherto attended his efforts, so far as a majority of the members is concerned, although a number have been *convicted* and *converted* to the truth as it is in Jesus Christ.

The course of *Reverend* R. Sawyer has been such in *public* and in *private* toward all who dared think for themselves and carry out their own convictions of duty, that many of them could not possibly feel that he was *exactly* honest, and therefore refused to receive his *ministrations*.

Two individuals belonging to this church asked for dismission andr ecommendation as follows: The one to a slaveholding Baptist church in Georgia, the other to a Methodist church in Wilmot; the request of the former was granted, but that of the latter refused. A few months since the following resolution was offered to the church for its adoption, viz:

Resolved, "That we have no fellowship with slaveholding churches, or ministers, and do exclude them from the pulpit and from the Lord's table." The above resolution was discussed, I think, two half days, then laid over for a week and discussed two half days more. The church, it was thought by the friends, were prepared to pass it, but just as the question was to be put, Reuben Sawyer came over them with his magic influence, and assured them that by passing the resolution, we said that there were *no* christians in the South. This *scare-crow* had its effect, and the measure was '*no go*.' Within a few weeks past the following persons have publicly withdrawn from the church, viz: Deacon David Everett, James Pillsbury, Isaac Bunker, Jonathan Everett, Benjamin Bunker, Judson Fales, John Wood. These persons have the sympathy of many more who remain within the *talons* of the association, but the efforts of the minister and his satellites are incessant in making the people believe that every one who questions any thing he does is in the *broad way* and going to Hell; thus many are deterred from doing what conscience and the spirit of God dictates.

In this, as well as some other places, the *rummies* and *rabble* have come to the rescue of the church, and it seems almost as if *Pandemonium* itself had been opened to furnish agencies to hunt down, abuse and torture the faithful few who choose to obey God rather than man, who are striving to "remember those in bonds as bound with them."

Why is it that so many of the clergymen of our land are applauded by the rum-drinking, profane-swearing, religion-hating, God-dishonoring world? I stopped for a night not long since, through necessity at a rum tavern, in the course of conversation with the keeper, said he "*we have got one of the most nicest clergyman in the world, he minds his own business, and lets other people alone.*" His wife, who from her inflated visage, gave good evidence that she worshipped at the shrine of Bacchus, said in substance that her husband spressed her mind zackly.

Some persons who profess to be abolitionists are supporting the above ministers and holding on to that dead carcass of a church, as if their happiness in time and eternity depended on their *sticking* to it.

It has been said that our characters may be known by the company we keep, judging by this rule, the church is in a sad plight, and may well desire to be saved from her friends.

JAMES SINGLETON.

CAVENDISH, Vt., 2nd mo., 17th, 1842.

Brother Rogers: If the following development of clerical chicanery will be of any service to you, in exposing the corruptions of that order, use it as you please. Let me say, that but two days ago, I heard it stated, that Amos Blanchard is one of the most "*devout* and *distinguished*" men of his *profession* in New Hampshire. What then must be thought of the mass? The following letter will disclose nearly all the facts. It was written to him after an interview with him in the street.

CORNISH FLAT, Feb. 10, 1842.

My Brother: When I made known to you my mission to your place, telling you that I wanted to address the people on the christian way of treating enemies, you told me so far as you were concerned, you should oppose it. I offered to meet you in public discussion, on *Non*-Resistance, or to give three lectures, and answer (if I could) any objections which either you, or others might propose. Your reply was, that you would "have nothing to do with it."—You "knew your business too *well*, to come *down* to such matters." I inquired if you were opposed to the christian mode of treating enemies? Your reply was in substance, that I used that phraseology as a cloak of hypocrisy to conceal my real object. You denounced me as a *disorganizer*, a *jacobin*, as opposed to *family government*, as an "*Osgoodite*," a *French Revolutionist*, a *no-government* man—aye, you 'christian minister'-like taunted me with being a "*boy*." I asked you if you had ever investigated the principles of *Non-Resistance*. "Yes, I have, years ago," was your reply. When I repudiated your *foul* denunciations, as *false* and *slanderous*, you still persisted in urging them, and reiterated your taunts of "*boyhood*." But this is all *characteristic clerical* "jugglery." I asked you if you had ever read our views in our own papers, and heard our own expositions of them. You answered *no*. I asked if you would take christianity as your only law of life. You said "*yes*." My reply was, "then you are as much a *no-government* man as I am." But said you, "I believe in being *subject* to human governments." I replied that "I was pledged to submit to them, and never to resist them by violence, however corrupt or oppressive. Will you submit thus?" You said you would not.

As you had said you would take Christ for your *only* law-giver, I asked, "how has He told us to treat our enemies?" Your reply was, "to love them." I then asked if you could kill them in love to *them*. You replied that you "*would* kill them under certain circumstances." I inquired if you would then ask your Heavenly Father to forgive you, just as you had forgiven your enemies. You then put yourself upon your *awfulness* and *dignity*, and finally said, that you would take christianity as your law in *religious* matters, but in worldly affairs you must have *human* laws.

My brother, I am amazed at your position! What do you mean by this *paltry*, *crafty* distinction? Are not all our actions to be governed by christianity? Do you mean to say that on the farm, in the shop, behind the counter, in the stage coach, steam-boat and rail-road car—as pound-keepers, constables, lawyers, doctors, man-stealers, *clergymen*, brigadier generals, corporals and hangmen, we are not to be governed by christianity? Do you consider the treatment of enemies a religious or a secular concern? Are *man-stealing*, *man-selling* and *man-killing*, religious or secular affairs? Are licensing, ordaining and consecrating *man-thieves* as *reverends* and D. D.'s christian or secular affairs? Are learning the science of human butchery, stabbing and shooting men on the battle-field, spiritual or carnal employments?

Again. Because I take God's law as my supreme and only law, and would that all should obey it, you call me a *disorganizer*. Because I reject as of the Devil, the government of the United States, with its *thief* for a President—its pirates upon humanity—its auctions of God's image—its scourges, swords, guns, bomb-shells and gallows, you denounce me as a *jacobin*. Because I say we should always suffer wrong *ourselves* rather than make *others* suffer, you call me a *French Revolutionist*—because I say we should be pure even as Christ is pure, you call me an *Osgoodite*.

But you cast contempt on God, by rejecting His law as your only law of life. You say God's law is not *enough* for you. You must have some human machinery with all its *gore-reeking* paraphernalia. Who, I ask is the *no-government* man, he that rejects God's authority, or he who rejects man's usurpation? You preach to *me* SUBMISSION to "the powers that be," but at the same time declare that *you* will resist them to death, and thus you trample under your feet *all* law, *human* and *Divine*.

Do you think you acted the part of an *honest* man, in slandering *Non*-Resistants as you did, without having read their prints, or having heard them in their own defense? But this is "*characteristic*" also. You have an ungodly *craft* to maintain, and I fear you will sell your soul to sustain it. You are a *hireling*, and the curse of Heaven will be upon you, unless you repent. You are a *deceiver;* and when I rebuked you for your hypocrisy you quailed before it. Notwithstanding all your efforts to *sneer* it off, and hide your heart in hypocrisy, it was evident you were stifling the reproofs of conscience. Your extorted half-way confession, evidences against you. Would that your confession had been manly. You know that your spirit was gall, and that the poison of asps was under your tongue. As to your taunts and sneers, which were personal, I cant talk about them. That you should fight against God and His truth, grieves me. I sincerely pity you in your wickedness. May God grant you repentance and forgiveness, and that you may become as truly a minister of the Prince of Peace, as you now are of the prince of darkness. I feel nothing but kindness towards you. My heart is yours, would that yours were mine.

Your brother,
JOHN ORVIS.

TO AMOS BLANCHARD.

"Too Well to Come Down."

That is it. *Clergymen* are something above human beings. Their sphere is entirely out of humanity's way. They are somewhat *popish—little popes*. So it is with Amos Blanchard. He is *performer* of *Congregationalism* for the people of Meriden.—He can't come down from the *stage* to look after humanity. Clergymen cant help raise human beings out of the gutter—they cant lift them off the battle-ground, nor rescue them from the gallows. This would be to come *down* to be men. They will sacrifice God and man, sooner than give up their *caste*. The world must not hope for anything good from them. They cant be honest, upright, nor truthful. They are compelled to trot along behind public opinion. Should they advance to the van their '*clerical*' is at an end. For their *pay* would be withheld, and how could they live? They dare not pull back, lest the *noose* by which they are led should be cut, and they left behind to starve. You cant reform a clergyman, as a *clergyman*. The moment he becomes reformed he ceases to be a clergyman—becomes a man—a human being. As to any species of reform there is more hope from drunkards and harlots, than from a *hireling* priesthood. If bloody persecution be our lot, the priests will be the leaders.—All the *righteous* blood from Abel to this day has been shed by them.

JOHN ORVIS.

Letter from an Agent of the American A. S. Society in Western New-York.

PITTSFORD, N. Y.

Our work is going nobly forward in this part of the country. People begin to recognize the *humanity* of the slave; they begin to look upon him as a *man;* and take the same measures for his relief, which they would wish to have taken for themselves, under a change of circumstances. This is a very promising sign of the times. People have long been in the habit of looking down upon the colored man as an inferior, whom it was impossible to raise to a level with themselves; but this is gradually giving place to the beautiful idea of universal brotherhood. Oh, if we *would* but always consider the members of the human family as children of one common Father, on whom he looks with equal love, how would all the evils of the world be cured! How vast is the labor to be performed, before these distant glimmerings can be realized; and how few are the laborers. But God is on their side, and the weapons of Truth and Love from his armory, are omnipotent for the pulling down of strong-holds.

Let us go on cheerfully, rendering good service to our race, undismayed by any obstacles we may encounter.

He who knows our heart's desires,
And sees the secret, glowing fires
Of love to Him, both deep and pure,
Will keep us in his arms secure.

May our faith in Truth and Love ever remain unshaken. By these potent principles shall man's nature become softened, until it is assimilated to that of the angels in Heaven

Oliver and myself meet most cordial reception among the friends of the slave.—Most of them consider it a duty to use the elective franchise; and many cannot perceive that they might honestly and efficiently do so, without resorting to third party instrumentality. The force of education, and the habits of the country, all tend to make men place too much reliance on party organization.

Let us plant ourselves firmly on the rock of Truth, in this arduous struggle for freedom. Every thing else may slide from under our feet; but Truth will never fail.

JACOB FERRIS.

Let Massachusetts Speak!

In regard to the late daring attempt in Congress to cover JOHN QUINCY ADAMS with infamy, Plymouth Rock has nobly spoken out. Plymouth County is next to be heard! Then let Massachusetts speak! The suggestion has been made—and we heartily approve of it—that, as soon as practicable after the return of Mr. Adams from Washington, a meeting of THE PEOPLE OF MASSACHUSETTS be held in FANEUIL HALL, in order to sustain him by their approving voices, in his efforts to preserve inviolate the sacred right of petition, and to hear from his own lips whatever communication he may deem it proper to make on the occasion. It would prove a sublime and thrilling meeting, and a mighty gathering of choice spirits from all parts of the Commonwealth.—'Honor to whom honor.' LET THE MEETING BE HELD.—*Liberator.*

T. GEORGE made a receipt to B. Pettengill, dated April 5, 1838, as for payment for cattle, &c.

April 5, 1838, I have this day assigned and quitclaimed cattle to M. Calef.
B. PETTENGILL.

Did Calef give George a note dated April 5, 1838? Any person who shall produce cattle sold, bought, paid for, by George, Pettengill, Calef, on April 5, 1838, shall receive the thanks of SALISBURY.

B. Pettengill of T. George—one yellow mare $38. Recd. pay——,
T. GEORGE.

April 5, 1838.

April 5, 1838, I have this day assigned and quitclaimed one yellow mare to M. Calef, for and in consideration of $38.
B. PETTENGILL.

April 5, 1838, For value received I promise to pay T. George or bearer, $38 in 9 months with interest. M. CALEF.

Grecian Hair Restorative.

THIS celebrated OIL stands unrivalled, either for preventing the hair from coming out, or restoring a full head of hair to those who have lost it from sickness or disease. There is not a solitary case, out of two thousand persons who have used this HAIR OIL, but have borne the strongest evidence of its efficacy, while it has never been known to fail in a single instance. It is a sovereign remedy in the cure of dandruff, and all diseases of the skin, which the head is liable to, and will, in all cases, increase the growth of the hair. The bald will find the GRECIAN HAIR RESTORATIVE, one of the best articles now in use, for the toilet. And while it increases the growth of the hair, it causes the hair to be flexible, soft, and gives elasticity to it. It gives a general relaxatien to the pores, nourishes and moistens the hair, and prevents the skin from becoming dried, which is the principal cause of the hair's falling off. It prevents the acidity arising from perspiration, and has a decided advantage over all kinds of Pomatum, as it is notorious that the nostrums make such an impression on the pores as not only to cause the hair to fall off, but to turn gray. For sale by E. BRACKETT, Ag't.
Concord, N. H., December 31, 1841.

Temperance House,
AT FRANKLIN, N. H.;
Kept by M. H. Morey.
January 1, 1842.]

SPECIAL.

In six weeks from this date the subscriber will be obliged to place his accounts in the hands of some one who will collect them. Notice is therefore given to all those who are indebted to him for the Herald of Freedom previous to January 1, 1841, that they can settle within six weeks at the office of the Herald without incurring additional cost.
ELBRIDGE G. CHASE.
Concord, N. H., February 1. 1842.

Removal.

E. BRACKETT, Agent, has removed his FANCY GOODS SHOP, one door south of Brown & Buswell's, opposite the Phœnix Hotel, where he hopes to receive a continuance of the liberal patronage bestowed upon him.
Feb. 18, 1842.

Letter Paper.

ANTI-SLAVERY Letter Paper, for sale at this Office; price $1 00 a ream, 25 cents per quire.

Removed.

RICHARD DAME, has removed his TAILORING ESTABLISHMENT, to chambers over PEVERLY'S STORE, directly opposite Gass' American House; where he solicits a continuance of the patronage that has thus far been so liberally extended to him, in the profession.

WANTED, by the above, eight or ten girls to work at the Tailoring Business; none but those experienced need apply. Also: three or four girls to work as apprentices. A smart active lad, from fourteen to sixteen years of age as an apprentice at the above business will find good encouragement.
Concord, December 7th, 1841.

Anti-Slavery Wafers.

JUST PUBLISHED, by the American and Massachusetts A. S. Societies, and for sale at the Herald of Freedom office; ANTI-SLAVERY WAFERS, designed for sealing letters, &c. They constitute a valuable addition to the means of usefulness already possessed by abolitionists. Each sheet contains ninety-eight appropriate mottoes, selected with great care.

Price six cents single, 25 sheets for one dollar.

DOCTOR REYNOLD'S superior CURLING FLUID; also, pure Rocky Mountain BEAR'S OIL. For sale by E. BRACKETT, Ag't.